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Drunkenness.

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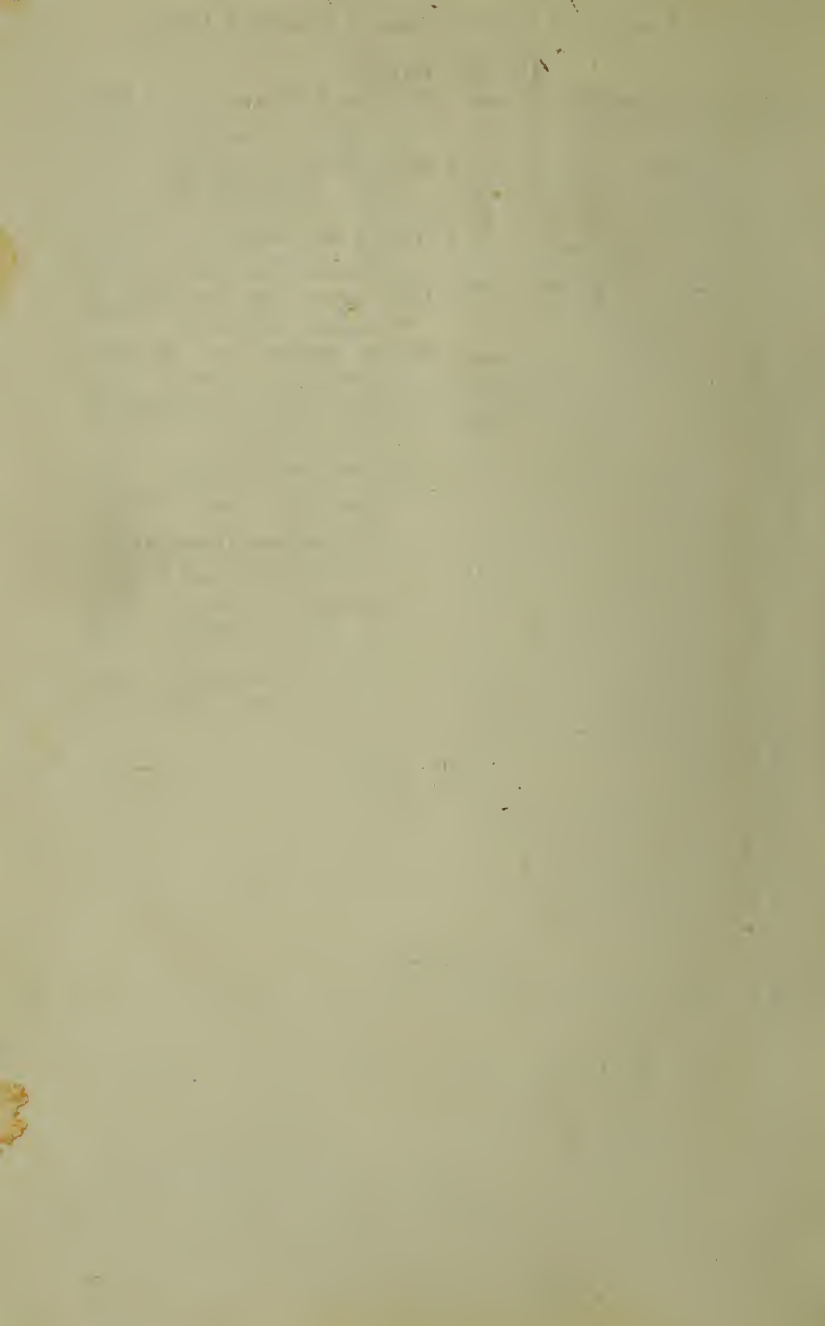
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Henry Miller

HOW TO STOP
DRUNKENNESS.

BY

CHARLES BUXTON, ESQ., M.P.



LONDON:

S. W. PARTRIDGE & CO., 9, PATERNOSTER-ROW.

[1864.]

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INTRODUCTION.

FEELING a deep interest in all efforts for promoting the social welfare of the Industrial Classes, it was with peculiar pleasure that I found in the "NORTH BRITISH REVIEW" the able article entitled "*How to Stop Drunkenness.*" To my surprise I was told that it was from the pen of a well-known London Brewer. On application to Mr. Kennedy the publisher, he courteously gave me permission to re-publish the article ; but, to my deep regret, the author put his veto upon its proposed re-issue. Very unexpectedly, however, the following letter has voluntarily given me the desired authority.

of name & address 76.77.

7, GROSVENOR CRESCENT, S.W.

9th April, 1864.

DEAR SIR,

When you asked me, a short time since, if I would allow the article I wrote nine years ago, in the "North British Review," to be republished, I declined, because, on reading it over, I found it was so hasty and crude, and some of the suggestions made were so impracticable, that I regretted having written it.

I find, however, that a pamphlet has been published, entitled, "Opinions of Charles Buxton, Esq., M.P., Brewer, on the Use and Sale of Strong Drink," in which the passages I now most condemn are published without the context. So far, therefore, as I am concerned, it would be rather desirable than otherwise that the article should be republished as a whole.

I hope, too, that it may be of some service, in stirring its readers up to exert themselves to lessen drunkenness. I am aware that some people think it absurd for a brewer to wish for any such result. On the contrary, those who are connected with this traffic, are, above all others, bound to do all they can to make it harmless.

I am, dear Sir,

Yours very faithfully,

CHARLES BUXTON.

To T. B. SMITHIES, Esq.

Although *some* of Mr. Buxton's suggestions may be "impracticable," there are many others that will commend themselves to the attention of every friend of social reform.

T. B. S.

9, PATERNOSTER-ROW, LONDON.

April 9th, 1864.

NOTE.—A few sentences which appeared in the original have, at the Author's request, been omitted in this Edition.

HOW TO STOP DRUNKENNESS.



A "SOBER LIFE" is one of the first things prayed for in the Liturgy of the Church of England. Of course, the phrase must be taken in a broad sense. But even were it cut down to its narrowest signification, it would be no unfit prayer for the Christian Church in any of the British isles. Startling as it may appear, it is the truth, that the destruction of human life, and the waste of national wealth, which must arise from this tremendous Russian war, are outrun every year by the devastation caused by national drunkenness. Nay, add together all the miseries generated in our times by war, famine, and pestilence, the three great scourges of mankind, and they do not exceed those that spring from this one calamity.

This assertion will not be readily believed by those who have not reflected on the subject. But the fact is, that hundreds of thousands of our countrymen are daily sinking themselves into deeper misery; destroying their health, peace of mind, domestic comfort, and usefulness; and ruining every faculty of mind and body, from indulgence in this propensity. And then what multitudes do these suicides drag down along with them! It would not be too much to say, that there are at this moment *half a million* homes in the United Kingdom, where home happiness is never felt, owing to this cause alone; where the wives are broken-hearted, and the children are brought up in misery. For the children what hope is there, amid ceaseless scenes of quarrelling, cursing, and blows,—when, as Cassio says, “It hath pleased the devil drunkenness to give place to the devil wrath,” and the two devils together have driven from the house all that peace and sweetness, which should be the moral atmosphere of the young!

Then the sober part of the community pays a heavy penalty for the vices of the drunkard. Drink is the great parent of crime. One of the witnesses before the Committee of the House of Commons, states that he went through the New Prison at Manchester (it contained 550 criminals) with Thomas Wright, the prison philanthropist. "I spent an entire day," he says, "in speaking with the prisoners, and in every case, without exception, *drinking was the cause of their crime.*" One of the Judges stated, some time ago, at the Circuit Court in Glasgow, that "every evil seemed to begin and end in whiskey." Judge Erskine in the same way declared at the Salisbury Assizes, in 1844, that ninety-nine cases out of every hundred arose from strong drink. The Admiral of the Mediterranean fleet has stated, that since the allowance of spirits was reduced to one quarter of the old amount, the number of punishments has fallen more than 70 per cent.! Where a hundred men were punished before, only

twenty or thirty are punished now.* The amount of evil to which drinking leads in this respect is incalculable.

Not only does this vice produce all kinds of positive mischief, but it also has a negative effect of great importance. It is the mightiest of all the forces that clog the progress of good. It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will,—soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the school, and the library, and the Church all united, against the beer-house and gin-palace, is but one development of the war between heaven and hell. Well may we say with Shakespeare, “O that men should put an enemy in their mouths to steal away their brains! that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts!”†

* Dr. Carpenter's “Physiology of Temperance,” p. 53.

† Othello, ii. 3.

The alarming amount of madness in the United Kingdom, is well known to be in great part owing to the abuse of fermented liquors. Lord Shaftesbury states that having been for sixteen years Chairman of the Lunacy Commission, he has ascertained that no less than three-fifths of the cases of insanity, both here and in America, are from this cause.* It is, in short, intoxication that fills our gaols. It is intoxication that fills our lunatic asylums. And it is intoxication that fills our work-houses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England.

One of the reasons why pauperism, especially, is so greatly enhanced by these habits of drinking, is, that the health of the poor is seriously damaged by them, and the lives of tens of thousands cut short. Dr. Carpenter gives a fearful list of the diseases that are generated by alcohol,—delirium tremens, insanity, oinomania, idiocy, apo-

* Speech at a meeting of the Manchester Association for the regulation of Public-houses.

plexy, paralysis, epilepsy, moral perversion, irritation of the mucous membrane of the stomach, gastric dyspepsia, congestion of the liver, and a multitude more. And he shows that even moderate doses of the poison, regularly taken, tend to produce the same result; and also to elicit all kinds of diseases that might else have lain dormant, and slowly to sap the faculties of body and mind. There is no doubt that a large amount of suffering is caused by drinking, even when it does not by any means bulge out into drunkenness.

Looking, then, at the manifold and frightful evils that spring from drunkenness, we think we were justified in saying that it is the most dreadful of all the ills that afflict the British isles. We are convinced, that if a statesman who heartily wished to do the utmost possible good to his country, were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full

**

deliberation—would be, that he should study the means by which this worst of plagues can be stayed. The intellectual, the moral, and the religious welfare of our people, their material comforts, their domestic happiness, are all involved. The question is, whether millions of our countrymen shall be helped to become happier and wiser—whether pauperism, lunacy, disease, and crime, shall be diminished—whether multitudes of men, women, and children, shall be aided to escape from utter ruin of body and soul. Surely such a question as this, enclosing within its limits consequences so momentous, ought to be weighed with earnest thought by all our patriots.

The causes of this characteristic national vice—the reasons why some countries, especially Ireland, Scotland, Sweden and Norway, Russia and England, are so much more drunken than, for example, France, Italy, Spain, and the southern countries of Europe, is an important subject of inquiry, and one on which much light has not yet

been thrown. One thing, however, seems clear—that cold and damp are motives to intoxication. The stomach is a short-sighted guide. Where the atmosphere is wet and chill, it issues orders for carbon, of which fermented liquors afford the largest supply. It does not reflect, that though the demand may be proper at the outset, indulgence will rapidly turn it into a mere craving for stimulus. This, however, seems to be a chief cause of the greater comparative drunkenness of the north of Europe. We see the principle illustrated every day. Cold and exposure send their victims to the gin-shops.* The cabman yearns for his glass of cordial more than the clerk at his desk, and more in a bitter north-easter than when a July sun is shining. Brewers find that their trade falls off in sharp weather, which might

* Sir Benjamin Brodie, in his "Psychological Enquiries," remarks, that "According to Mr. Brande's tables, the proportion of alcohol in gin is as much as 50 per cent., while in London porter it is not much more than 4 per cent. The porter drinker, therefore,

seem to point the other way ; but the reason has been ascertained to be, that the public betakes itself to spirits at such times in preference to those drinks that contain less carbon.

But whatever account science may give of the causes, the dreadful result is before us. As Gloucester says in King Lear, “ Though the wisdom of nature can reason it thus and thus, yet nature finds itself scourged by the sequent effects.” It remains true, that the British people, one of the most intelligent, religious, and prudent in the world, is also among the most drunken. It is surely worth our while to inquire diligently by what means this scandal may be removed from our national character. Happily in this in-

must drink $6\frac{1}{4}$ pints of porter to obtain gradually, the effect which the gin drinker obtains at once from half a pint (eight ounces) of gin. Gin drinking, however, is in some other respects better suited to the ill-disposed part of the population.” *Inter alia*, “ it does not distend the stomach so much.” But, query, does it matter whether the stomachs of the ill-disposed part of the population are distended ?

vestigation, we have the encouragement of knowing that, though a century ago drunkenness was almost universal in the middle and upper classes, it has been nearly expelled from them; and though it is difficult to trace this happy result to its causes, at least here we have a rock of hope as to the lower orders. We have actual experience to prove that the hold of drunkenness upon large masses of the community *can* be overthrown.

Nor are we without encouragement as to the working classes. According to the evidence given before the Committee on public-houses, in 1853 and 1854, by those who have had opportunities of judging, the country *is* by degrees improving in sobriety; and some statistics are furnished which bear out this view. For instance, Mr. Alderman Wire gives a table, from which it appears, that had each man, woman, and child drunk as much in 1851 as each man, woman, and child drank in 1836, there would have been 140 millions of gallons more consumed in 1851 than were actually used. In other words,

the quantity consumed in 1851 is less by 140 millions of gallons than it would have been, had each person drunk as much as was usual fifteen years before.* The fact is encouraging. It implies that the moral agencies that have been at work during the last twenty years, have been really influential.

But this should act as a stimulus to further efforts; and we shall accordingly proceed to suggest some means that seem likely to tend to a victory, which, if achieved,

* This is borne out by statistics given by the Manchester Association for the regulation of public-houses. They show that the average consumption of spirits was,—

12,170,000 gallons in 1831-2

13,774,000 „ 1850-1

Increase 1,604,00

But as the population meanwhile had increased by four millions, it follows that the consumption of spirits had fallen from $\frac{1}{10}$ ths of a gallon per head in the former years, to $\frac{3}{4}$ ths of a gallon in the latter, or 15 per cent.

So, too, as to malt liquors, while $2\frac{2}{10}$ ths bushels per head were consumed in 1831 and 1832, only two bushels were consumed in 1850 and 1851.

would outweigh in real importance to our country the capture even of Sebastopol or Cronstadt. Some of the practical suggestions that we shall put forward may appear startling,—but the country must be willing to make large sacrifices, for the sake of lessening the load of misery and guilt which daily spring from the drinking habits of the working classes.

And our first proposal is, that the sale of intoxicating liquors should be forbidden after *ten o'clock at night*. We are convinced that such a measure, if rigorously carried out, would be one of the greatest blessings that the Legislature could bestow upon the country. How thankful would tens of thousands of men, and hundreds of thousands of wives and children, have cause to be to the strong arm of law, if it did for the bread winner what he is really unable to do for himself,—if it forced him to go home when the natural time of rest had come! What multitudes, who now go late to their work in the morning, surly,

discontented, with aching heads and bitter hearts, would rejoice that they had been fairly *driven* from the temptations which they had not power to resist. Of course, that large class, who are more terrified by the possibility of imaginary inconveniences, than touched by the certainty of present evils, will say that it is necessary to have the public-houses open to a very late hour, because of the travellers, cabmen, and others, unavoidably in motion at night, who all the more require refreshment, because it is the night-time.* But the reply to this difficulty is simple. *Let the coffee-houses remain open as long as they choose.* Thus refreshment of the best kind would always be at hand. There are about 1,400 coffee-houses in London, for example, and doubtless their number

* The clubs would not come under this rule, because they are the property of those who use them. A man may, of course, drink in his own house. If it be thought hard that places of public amusement should not be allowed to sell liquors after ten, might not a license for selling after that hour be had for a very high price, say £50, yearly. We do not wish this, but we would submit to it.



would rapidly increase, if they alone might supply their harmless beverage to the night customers. That coffee is a sufficient drink, has been established over and over again. An additional proof has been afforded by the experience of the workmen at the Crystal Palace, many of whom we have observed making their coffee for dinner, having renounced all stronger liquors.*

We trust that no squeamish timidity will prevent our statesmen from cutting the knot, and making it the regular duty of the police to see that all the houses for the sale of fermented liquors are shut up at the time

* As far as travellers are concerned, of course, hotels and inns would open their doors to receive such for the night, and give them refreshment. That would be a totally different thing from the gin-palace, standing with its doors invitingly open, with blazing lights, and every temptation to the passer-by to go in and drink. But the legal definition of a *bonâ fide* traveller must be, that he has paid for a bed at the house where he wants to be supplied with liquor after ten o'clock. Such a definition is essential; without it there will be perpetual inconveniences and confusion.

proposed. And one way of facilitating such "early closing" would be by making every customer found in the house after that hour liable to a fine, as well as the publican to more serious penalties. This would not only punish the guilty all round, instead of selecting a single victim, but it would enable the publican to turn out his customers with ease, by reminding them that they were themselves in peril. "The men tempt the landlords," we are told in evidence; they say, "if you will not serve us now, we will not come here again." In some cases the landlord is almost compelled to serve them; and if you punish the men who hold out the temptation, you would cut at the root of the evil. So a publican states to the Committee, that if the landlords had an opportunity of saying "No; if I serve you, you will be punished for it," it would have a most powerful effect.

Upon the point of the immense importance of early closing, the evidence is most emphatic. We shall only quote that of a

city missionary,* who says—"In my opinion, the houses should be closed at ten o'clock. . . . Take the crime of wife-beating; men do not beat their wives before ten o'clock at night: a working man goes to the public-house, where he has men of his own class to talk with,—he calls for his pipe, and sits talking comfortably till, say ten o'clock; he is then what the publicans call mellow; and if the house closed then, he would go home and take his beer to his wife; but if you keep that man till he is getting really drunk, and he keeps on drinking till twelve, he is then perhaps turned out of the house, and makes a disturbance in the street, and then goes home and beats his wife. . . . Upon the question of prostitution, one woman who kept twenty-six bad houses told me, that if all the public-houses were closed early, she should have to close some of her houses. The women I have placed in institutions tell me that their best time is when men are excited with drink. They come out of the

* Mr. Wayland, author of "*The Million Peopled City.*"

houses at eleven, twelve, or one o'clock, and during those hours they have more command over the men than at any other time."

It is needless to pile up evidence. No one who knows anything of the working classes can feel a moment's doubt as to the advantage of the change. We trust that another session may not pass without a measure of the sort indicated being carried into effect. At any rate, even if Parliament cannot make the effort, let it place the power to do so in the hands of the magistrates, or of the rate-payers themselves. The Committee, in their Report, name eleven o'clock as the hour they would propose; but we see no reason for not going further. That hour—from ten to eleven—is the very turning-point in which drinking grows into drunkenness. Let us not be satisfied with half the good, when we can double it so easily. The essence of the plan is, *to remove the man before his drinking has gone to excess*, not merely to turn him out when already "half seas over." Of course, so great a blow to

the drinking of fermented liquors would excite some outcry among the publicans. But we repeat, that the evil we have to deal with is so vast and terrible, that the remedy *must* be sharp. Moreover, it should be remembered, that though a noise might be made by a portion of the publicans, a large number of them, and those the most respectable, would hail the reform with pleasure. Their long hours are painful to them and their families.

And while we would urge the closing of public-houses at ten o'clock on week-days, we trust that the reform which has been adopted in Scotland, with respect to the Sunday, will be extended, *though with some decided modifications*, to England as well. The results of the Scotch experiment have hitherto been satisfactory. In Edinburgh, in the first six months, the number of persons charged with Sunday drunkenness by the police, fell from 171 in 1853, and 240 in 1851, to 30 in 1854! In Glasgow, from an average of 577 in former years, the number

fell in the first three months to 223. In Dundee it diminished by 663 in the first five months. From other towns we have no official returns; but what is particularly satisfactory is, that crime has also diminished in a remarkable manner. The daily average of prisoners in the Edinburgh City Jail fell from an average of just 600 in the same months of the previous seven years to an average of 415! And this, though sixty-one of the prisoners were in jail before the Act came into force. A city missionary in Edinburgh states, that since the Act, the attendance in the mission church has been doubled; and that in visiting the homes of even the most degraded people in his district, he has not seen so much as one case of drinking on Sunday.

In England some important steps have been already taken in the same direction. The first move took place in 1839, when it was made illegal to open public-houses from midnight on Saturday till mid-day on Sunday, and "the results," we are told in

evidence, "have been highly favourable to morals and good order." In Lancashire, for example, the apprehensions for drunkenness fell off by 30 per cent. in the six months after the Act came into force, while in the metropolitan districts the diminution in the first five months was from 2,301, as the average of the two preceding years, to 1,328, or 42 per cent.*

The Superintendent of Police at Bradford states, that this partial closing has been most beneficial. "Truly the change was wonderful," he says. "The most horrid scenes of drunkenness and riot used to take place on the Sunday mornings . . . but so soon as the new regulation was put into force, the Sunday morning's riot and debauchery were at once stopped. The beer-houses in this borough were as well conducted as in all large towns, yet here there is a fearful amount of crime and desecration. In some of them, on the

* Report of the Commissioners of Police to the Statistical Society, read May, 1841.

Lord's-Day evening, there are rooms filled with both sexes, drinking, smoking, and indulging in loose jests and obscenity. I have seen about fifty to sixty of both sexes, from fifteen to ten years of age." Mr. Hunter, a beer-seller at Birmingham, says,—"When I first entered the business, I was allowed to open at four on Sunday morning, and I kept open till ten in the morning, and that caused a great deal of drunkenness." "The best thing," he adds, "for the improvement of the morals of the working classes, was the closing of the public-houses on the Saturday night, and not opening them till half-past twelve on Sunday. It has worked a miracle to a very great extent. You do not see one drunken man on Sunday out of twenty that there used to be in Birmingham."

A further advance, it is well known, was made by Parliament last session, in closing the public-houses at ten o'clock on Sunday night, and we are assured that much benefit has accrued; but we are not in possession

of any official statistics on the subject. In the "Times," however, of January 8, we observe a statement by Mr. Clay, the chaplain of the Preston House of Correction, that he has examined the cases of committals to the prison of men for drunkenness, and for offences caused by drunkenness, during four months before and after the passing of the Act. The following are the particulars:—

Committed for Trial.

Four months before the passing of the Bill .	65
Four months after	33

Committed Summarily.

Four months before the passing of the Bill .	106
Four months after	67

Committed Summarily on Mondays.

Four months before the passing of the Bill .	35
Four months after	17

The reverend gentleman remarks,—“A decrease of more than 31 per cent. on the whole, and of more than 50 per cent. on the Monday committals, is a pretty strong proof of the beneficial working of Mr. Patten’s bill.”

How ripe public opinion already is for the extension of these reforms, is proved by the immense number of petitions presented to parliament last session, and which contained 270,000 signatures. At Dublin, a petition was signed by 70,000 persons of the poorer class, and another by 700 persons of high respectability. At Merthyr Tydvil a petition has been numerously signed, not only by working men, but by the whole of the publicans in the neighbourhood, with one exception only. They crave to have rest on Sunday, like other tradesmen. The chaplain of Preston Jail states, that "almost all the labouring classes, when they are sober, and have the use of their reason, would wish to have the public-houses closed on Sunday. Their wives would be more glad than any other portion of the community." From the evidence it appears, that in not closing the public-houses on Sunday (except from one to three and five to eight), Parliament is actually refusing a boon for which the working classes would be

grateful, because they earnestly desire to be *saved from a temptation* which they cannot overcome of themselves. Mr. Haddocks, a joiner, says,—“The general opinion of mechanics is to have the houses closed on Sunday.” Mr. Bowthorpe, a coach-painter, observes,—“I believe the mechanics would approve of it very much. None of the working classes, except the most immoral, leave their work on Saturday evening with the *intention* of spending two or three hours at a public-house, but they have not sufficient moral rectitude to resist the temptation. They turn in and waste their money. Then they go home. The wife generally remonstrates, unless she is broken into it, and there ensues one of those family quarrels which the magistrate is supposed to settle; but a great many of these cases never come before the magistrate. I believe it is the *temptation which induces the men to use the public-house on the Sunday.*” A cab-driver states that the majority of cabmen would like the public

houses to be closed on Sunday, "as that might induce their masters to take out a six-day instead of a seven-day license. The men would be a soberer set of men, and spend less money at the public-houses. Many men since those 'six-day numbers' have been out, are a different set of men altogether. They are more moralized and better behaved. They begin to have a little self-importance which they had not got before." He adds a curious fact, that they gain more, because they look more respectable, clean their cabs better, and do not sleep and loiter away their time so much,—so essential is a day of rest to man.* A stone-potter again is asked whether, if the public-houses were closed on Sunday, except from one to three, anybody would complain of any inconvenience? "Not the slightest I should think," is his reply; and having stated that it had been a frequent topic of conversation with his brother mechanics, and that out of sixty, fifty signed a petition

* Report, 1083, &c.

in favour of entire Sunday closing, he adds, "They believe it would be a benefit to their wives. They would miss it at first, and it would appear hard at first, but they believe ultimately they would reap the benefit. . . . Some of the men do not now go to the public-houses at all on Sunday, and there has been a marked difference in the appearance of the men, and of their families. . . . Were the public-houses closed, they (the drinking men) would speedily be better clothed, and be out enjoying themselves with their families, those that did not prefer going to places of worship. . . . They would begin to get a kind of self-respect for themselves."*

Mr. Maber, a publican at Islington, carried round a petition one evening, in favour of Sunday closing, to twenty-four houses, and the landlords of nineteen of them signed it. He thinks that the respectable publicans would be in favour of such a measure, and as to the customers,

* Report, 1854,—1,000, 1,080. Dft., p. 18.

he says, "There appears to be a better feeling existing respecting the matter, things are so altered; people see things in a different light. There is a great deal more comfort in a family when a man takes home his refreshments, and has them with his wife and family. Closing the houses on Sunday morning has a great deal to do with it." "*If we have a great evil to deal with,*" he adds, "*we must use strong measures.*"

A city missionary in Marylebone says he tested the feelings of the publicans and beer-house men, by offering them a petition to sign in favour of Sunday closing, and forty signed the petition for entire closing; thirty-six were for closing except at mid-day; fourteen would give no opinion; only 34 out of the 125 were entirely opposed. And 600 or 700 working men put their names to the petition. The "constant answer" that he received from men whom he knew to be drunkards, and whom he found in the tap-rooms, was touching. On his saying "we are going to try to close the houses

partly on Sunday," "Oh, close them altogether, sir," was the invariable reply.*

There is another restriction which we hope to see placed on public-houses, and that is that *no wages should be paid in them*. Serious evils ensue from the system which is pursued in many parts of the country of regularly paying wages in the pot-house. The consequence is, that many employers of labour set up beer-shops for the express purpose of paying their men in them, and compelling them to lay out a large part of their money there. Mr. Balfour, who has had rare opportunities of mastering the subject, says that he has *always in every case*, found the payment of wages in public-houses to have a demoralizing and injurious tendency. Among others who bear a similar testimony, a city missionary relates that the mechanics say to him, "We are told to be at a certain public-house by seven o'clock, and

* Report 1854, 2342, Dft. page 21.

Do. 24, Do. 22.

N. 2192, Do. 22.

we do not get our wages till half-past eleven, and the publican looks black, and the men joke us if we do not drink, and we are obliged to drink." There is no reason at all why the employer of labour should not pay his men at his own home or office, or on the spot where they work, without exposing them to a strong temptation to throw away their wages on liquor. In our opinion, any publican convicted of allowing such payments in his house, and also the persons by whom the payments are made, should be liable to a fine.

Such, then, are regulations which we would fain see imposed upon the sale of fermented liquors. They should not be sold after ten o'clock at night, except to actual lodgers. Nor on Sunday, unless during a very limited portion of the day. No wages should be paid in public-houses.* No one, surely, will deny that if these regulations

* It might be well to require the publican to hang up these rules in a conspicuous place, so that he and his customers might be continually reminded of them.

were carried into effect, they would be a powerful hindrance to intoxication. But the only question is whether they could be *enforced*; and upon this point we would offer a few suggestions.*

We are glad to observe that the Committee adopt a suggestion, which was several times thrown out in the evidence, in favour of appointing Inspectors of public-houses. The success of Lord Shaftesbury's experiment of inspecting lodging-houses is adduced in the report as a strong argument in favour

May we suggest that the present arrangement should be altered, by which the policeman has to attend at the court, *in his own leisure time*, to convict any parties whom he has accused of breaking the law? Clearly, if the State means a policeman to enforce the law, it should not require him to do so at the cost of his own rest, but should remunerate him fairly for the leisure which it thus exacts from him. This is a wholly distinct thing from giving him "blood-money" upon conviction. All we ask is, that he should get a *quid pro quo*,—if it be but six-pence an hour,—for the leisure he sacrifices. Otherwise, the evidence clearly proves that he will not take the trouble to carry out the law. Yet surely the State owes it to the fair trader to compel *all* to obey the restrictions it imposes.

of the plan, and we heartily hope it will be carried out. It would go far to extinguish the worst class of public-houses, and it would also stimulate the police to great activity.

But if Parliament really intends to cause the trade in liquors to be conducted with propriety, and to make it the interest of the publican to prevent drunkenness and disorder, the first thing to do is, to revise and reform the LICENSING SYSTEM. The main features of that system are as follows. Any one can demand a license for selling *ale* or *porter* from the Excise, on payment of three guineas,—if six householders will sign his certificate, and his house is rated at a certain amount. But the permission to sell *spirits* can only be granted by the justices or magistrates, and they may refuse if they please. This plan looks well, and certainly is better than nothing at all. But practically it is found to have serious defects. The truth is, that it is not a proper thing to leave it to a small body of

men, however respectable, to decide whether a district shall or shall not have any more shops of a certain kind ; and who, out of many applicants for them, shall be successful. It is a power with which no individuals can fitly be entrusted, especially when they can have so little ground for their decisions.

The great defect, however, in the present system is, that it inevitably produces a monopoly in the sale of spirits. Obviously, if the magistrates will not license any new public-house in a street or district, because they consider it to be supplied already, then the existing publicans are freed from any intruding competition. Beer-shops, indeed, may be set up by almost any one, but they do not seem able to vie with the public-houses so effectually as might be supposed. It is thought to be owing to this monopoly that there is so much difficulty in getting pure ale or porter. On this point, however, opinions differ ; and the evidence seems to shew, that great competition *increases*

adulteration in these articles, because then the publicans try to undersell one another (knowing that the masses think more of cost than of quality), and to do this, they must put water and drugs* into their beer. The great facility and profit of adulteration will make it common under any system. But still the present one does certainly create a monopoly in the sale of spirits, with various ill consequences to the public.

It may seem inconsistent to blame the licensing system for being too stringent in its restrictions in the sale of spirits, and at the same time to blame it for its laxity as to the sale of beer. Yet this, in truth, is its most mischievous fault. Its inventors seem to have thought that ardent spirits alone were guilty of all the mischief caused by drunkenness, and that malt liquors could do no harm. But no one who has any acquaintance with the subject will deny, that this experiment of allowing any one

* It has been ascertained, however, that sugar and salt are almost the only such ingredients used.

(for that is practically the case) to set up a beer-shop has done unbounded mischief. At present, the beer-shops are the very hot-beds of vice and crime, and there is no one interested in the welfare of the working classes who will not joyfully hail any improvement in the plan by which such licenses are obtained.

Influenced, however, by the dread of monopoly, the Commiteee have gone so far as to recommend that every one who takes out a license for the sale of beer, should be at liberty to sell spirits too. A more pernicious liberty than this would be, we can hardly imagine. As we said just now, the experiment of throwing open the sale of beer has caused more ruin and demoralization to the lower orders than any other measure of our day. Its whole career has been in beautiful keeping with its commencement, of which the Rev. Sydney Smith says, "The new beer bill has begun its operations. Everybody is drunk. Those who are not singing are sprawling. The sovereign people

are in a beastly state." Why such folly should be carried farther, by granting an equal facility to the sale of ardent spirits, the public will be at a loss to conceive.

There is something, no doubt, attractive in the simplicity of the Committee's proposal; the only objection to it is, that it would increase drunkenness instead of lessening it. We venture, in place of that proposal, to put forward a scheme which, unless we are mistaken, would be of more service to the country.

Let it be remembered what the points are at which we are aiming. In the first place, we want to lessen drunkenness. In the second, we want to do away with monopoly.

Accordingly, at the outset, we must sweep away the system of allowing A to settle whether B shall engage in trade or not, and whether the parish wants more liquor. Such arbitrary powers are sure to be abused. Caprice, ignorance, over-scrupulousness, political feeling, jobbery, and twenty other

disturbing forces come in ; and in one district all the spirit trade will be confined to half-a-dozen hands, while in another it will be open to almost anybody. But it may be said, are we to have no security for the respectability of the publicans ? Certainly we must. But let the basis of our legislation be the principle, that any one shall be free to engage in the trade, who has given sufficient guarantees *in hard cash* for his good conduct of it. This principle would be simpler and surer, and would cause no monopoly, except that mere riff-raff would be excluded.

The way we would apply it would be, that, in the first instance, a certain yearly sum should be paid to the Excise for the license, of whatever kind it might be : that for a coffee-house being cheapest ; that for a beer-house decidedly more ; and that for a spirit-house perhaps twice as much. But beyond and beside this, no one should be allowed to take out any license for the sale of fermented liquors, without his first depositing a certain

sum as *caution-money* in the hands of the Excise. This sum should be returned to him, if at any time he retired from the trade and surrendered his license, or to his family, in the case of his death. But in case of his being convicted of certain specific offences against the laws for the regulation of public-houses, a portion of this caution-money should be forfeited. On a second and third conviction, further portions should evaporate in the same way. On a fourth, the remainder should disappear; he should lose his license, and be incapable of holding one again.

We are satisfied that this arrangement would be of great value. It would shut out from the trade the good-for-nothing persons who now set up a beer-shop when everything else fails them. It would imply that the applicant had at least that degree of respectability which the possession of a little capital generally indicates; and its tendency would be to prevent public-houses from multiplying with mischievous rapidity; yet it

would cause no injurious monopoly, because every respectable man with a sum of money in his pocket might step into the trade. And, finally, the risk of forfeiting the caution-money would be a powerful motive to the publican to observe the regulations proposed above.*

With the same view, of securing, as far as possible, that the trade in fermented liquors should be in respectable hands, and of increasing the motives to good order among those engaged in it, we would also urge a second recommendation, which, like the first, had the support of various witnesses before the Committee. At present, no one can obtain a beer-license unless he produces a certificate of character signed by six rate-payers. This is found to be of no use at all. Anybody will sign anything, if they are asked. Our proposal is, that such

* It has been suggested that the brewers would advance the money. If so, they would of course only advance it to a man whom they could trust, and they would take care that he did not forfeit it by breaking the law.

a certificate, signed by at least four rate-payers, should still be necessary; but that if the holder were ever deprived of his license upon a fourth conviction, these four persons should each be compelled to pay a fine to the Excise in consideration of their having given him a false character. This would be more effectual than merely binding sureties to pay the publican's fines, in case he cannot do so, which is the proposal of the Committee. A plan of this kind would be a powerful check upon the publican; for he would be always afraid that if he went on badly, his certifiers would withdraw their names, and then, if he could not procure substitutes, he would have to surrender his license. Of course, however, in such case, his caution-money would be returned to him.

We believe that such arrangements would go far to secure both our objects. They would have the effect of confining the trade in fermented liquors to men of some credit and standing. And meanwhile, the monopoly of the trade would cease, because at

any time a respectable man, with a small capital, might set up a rival shop to those already existing.*

The Committee have made one recommendation which unquestionably ought to be adopted. There can be no doubt that coffee-houses should be included amongst other houses of entertainment, and that a license (though of much smaller cost than those for the sale of beer or of spirits) should be necessary for keeping them; and also that they, like public houses, should be under the supervision of the police. We regret to say that many of them are far less innocent than their name might seem to imply. Sir Richard Mayne represents them as scenes of "very great disorder and mischief." He believes that spirits are very frequently consumed in them, and that some of them

* That a certain degree of monopoly must be caused by *any* restriction is clear; but in this case the monopoly would at least be thrown open to every one who had saved or been entrusted with a small amount of capital, and whose character stood well in his neighbours' eyes.

are brothels. Mr. D. Whittle Harvey (head of the London police, since deceased) says that he finds more violations of the law taking place in coffee-houses than in public-houses.

How useful the coffee-houses might become, under good management, may be seen from Mr. Balfour's interesting account of Mr. Pamphilon's coffee-house in Sherard-street, Golden-square :—"Mr. Pamphilon was a tailor, and he undertook to supply the working classes with a good meal and the best coffee. I say a good meal, because some of the coffee-shops sell very bad articles—not coffee at all, nor tea at all ; but this man wanted to sell a good article, and to supply a good fund of literature. If you go into that house, you can procure a good cup of coffee, and a loaf of bread and butter for threepence-halfpenny. You can read all the leading periodicals of the day, from the *Quarterly Review* to penny publications. He is so famous as a coffee-house man, that if a person were to establish a house in his

name, he would get custom. He got a large custom of mechanics, gentlemen's servants, coachmen, and in fact all grades. The house is very much used by foreigners, and there is an excellent library."

While proposing various legislative restrictions on the sale of intoxicating liquors, we must not pass over the idea which has been making way of late in some quarters, that the simplest way of dealing with the subject would be to pass a "Maine Law," forbidding the sale of them altogether. Experience has shewn that a "Maine Law," sustained by public opinion, is not so absurd a piece of legislation as it looks at first sight. The experiment has been successfully tried in Maine, Rhode Island, Massachusetts, Vermont, Indiana, Michigan, and Wisconsin. A law against the sale of spirits has recently been enacted, and received the sanction of her Majesty, in New Brunswick. A still stronger one has been carried by ninety votes against five in the Canadian Parliament. A law of the same kind prevails at Buenos

Ayres ; in the Sandwich Islands ; in Madagascar ; and in Liberia. The Hindoos in some parts of India have petitioned that it should be applied to them ; and our own Government has put it in force among the miners at the Australian diggings.

From the States of Maine and Massachusetts we have the following returns :—At the City of Portland, Maine, during the nine months of 1851, before the law came into force, there were forty-two committals for drunkenness. In the three months after it came into force there were *none at all*. On June 15, 1852, the house of correction was empty ! At Salem, Massachusetts, in the two months before the law came into force there were 150 committals for drunkenness, which were diminished by 115 in the two months after. At the City of Lowell in the two months of 1851, before the law came into force, there were 500 persons reported as drunk. There were 320 less in the two months of the following year. At Springfield the drunkenness was

diminished by 25 per cent. ; and we are also informed, that in Massachusetts the commitments for crime are officially reported to have decreased from 40 to 80 per cent. The Poor Rates have nearly vanished, and the gaols in some places are reported empty. The people rejoice in the law and sustain it heartily.*

The chief objection made to such a law is that it would greatly be evaded. But the use of it would be not so much to deprive drunkards of their liquor, as to *remove temptation from those who are not yet fallen*. We think, under these circumstances, it might not be amiss to permit the application of a similar law to some parts of the United Kingdom. In fact, we are ourselves acquainted with villages where it has been virtually enforced, with the utmost benefit, by the mere refusal of the landlord to allow any sort of beer-house on his estate. But what we would

* These returns are all given in the Appendix to the Report on Public Houses, 1853.

throw out for consideration, is the question, whether it should not be allowed, that where five-sixths of the rate-payers of a parish demand the entire extinction of all the places for the sale of fermented liquors, their prayer should be granted, and all licenses then existing should expire, after a fair time had been allowed for the publicans to make other arrangements.*

Before we conclude the *legislative* portion of the remedies that should be set in array

* Perhaps it would be a good test of the reality and thoughtfulness of the feeling, if the rate-payers were not suffered to extinguish the public-houses without repaying their keepers the sums they had paid for their licenses, or even giving them some extra compensation. Indeed, the chief difficulty in the way of any application of a Maine Law, would arise from the hardship it would be to the publicans already established ; and yet, if it were only done by forbidding the issue of any more licenses, so that at the death or retirement of each holder, his shop would cease to be a public-house, the process would be extremely slow. If the Maine Law were applied in the way we have proposed, it would in each case spring from the *public opinion* of the locality, and be supported by it.

against Drunkenness, we must not omit to notice the great importance of lowering the duties upon tea, coffee, sugar, and perhaps also upon light French wines. We heartily go along with Mr. Gladstone's reduction of the tea duties, and we have no doubt that every 6d. a lb. taken off such harmless drinks has a powerful influence in promoting sobriety.* We shrewdly suspect that to the influence of tea and coffee, amongst many other causes, may be attributed that progress of the upper classes in this country in sobriety to which we have already alluded. One way in which every reduction of the duties on those articles would tend to temperance would be, that it would greatly stimulate the opening of coffee-houses, and by enabling them to procure coffee and tea at a lower price, an improvement would arise in the

* In 1821, when the duty on coffee was 1s. per lb., 7,347,283 lbs. were consumed. In 1841, when it had been reduced to 6d., no less than 27,298,322 lbs. were consumed.—*Porter's Progress of the Nation*, p. 559.

quality, and therefore in the attractiveness of the beverage they provide. Of course, while the War lasts we must not look for lowered duties; but we trust that the eyes of our statesmen will be turned this way, and that they will be ready to take their first chance of assailing taxes, which are such active partisans of drunkenness.

We have now recommended some means which our statesmen might put in action, to check the plague of drunkenness. Many superficial politicians, indeed, have a favourite dictum, the Government can do nothing to promote or preserve morality, and that therefore all such efforts must be vain. Of course, legislation does not go to the root of the matter. It does not begin by altering the character of the people—but it may be a most efficient auxiliary in the cause. Can any one doubt, that if spirits and beer could be sold by any one who chose, without any license whatever, there would be a vast increase of intoxication? Was it not proved

to be the case in the last century, when wheel-barrows of gin went about the streets, tempting every one to partake of the poison? Undoubtedly the State can do much to *lessen the temptations* to drunkenness; but still its efforts must be backed up by those of private individuals. We will go on, therefore, to consider some of the powerful agencies which private persons might wield with great effect in the same cause. For we firmly believe, that if the middle and upper classes would sedulously set themselves to the work, this great evil might be exceedingly lessened, if not gradually overcome.

We propose, therefore, to take a brief but broad survey of the methods which are already applied in various places, and which if universally pushed forward, would tend to make Great Britain a sober land.

In the first place, it is certain that Education and Drunkenness are enemies, and that as you increase the one, you lessen the

other. It must be remembered, however, that the essence of the matter is not the *quantity* of education given, but the *quality* of the education. A mere mechanical driving of dry knowledge into the memory, can have little effect in elevating the character out of the region of the grosser vices. Yet till lately, such has been the nature of the ordinary education given in schools. Now, however, deeper and juster views are making way. In the schools for the poor, an attempt is now frequently made to call forth the powers of reflection, and the love of reading and inquiry. These are latent in human nature, and only need the stimulus of lively and cheerful, but earnest teaching, to come forth. The result of such education is sure. Train the working classes as Mr. Dawes did in his Hampshire parish, to open their eyes to the phenomena of the world around them—to feel wonder and delight in looking into the construction of the air, the water, the animals, the plants, and the earth itself, and most assuredly minds so brought

out will silently rise out of the level of pot-house pleasures.

One of the chief reasons why education has not hitherto done all it might in behalf of temperance, is that its promoters have till the last few years been content with *starting it*, without carrying it into the lad's life, after his early schooling is over. Experience has shewn, that the teaching given in the first twelve years of life, however excellent, is soon rubbed off a boy's mind, unless the seeds then sown are watered for many years after. This is the grand educational problem which has to be solved,—*how to go on educating a working boy till he has grown into a man*. Bitter are the complaints of all promoters and teachers of schools, that the children are rent away from their tending at a very early age—that their minds droop and wither because time has not been given to foster their intelligence. Now, as this difficulty is a fact which cannot be pushed out of the way, the only plan is to look for some way of getting over it. The

problem cannot be solved unless pains are taken to give the school children a *taste for reading*, which should be maintained and nourished by libraries of interesting books set on foot all over the land.

On this subject, three things may be affirmed with confidence: the one is, that the seeds of a love of reading lie hid in the soil of nineteen minds out of twenty;* secondly, that these seeds must be nourished to make them grow abundantly; thirdly, that the crop they produce will consist, not of intelligence alone, nor industry alone, but of increased sobriety, order, and refinement of every kind.

For the whole tone of character is elevated by reading well chosen books. But perhaps still more do we look to them as one of our best coadjutors in the cause of temperance, because they offer a *substitute* for the amuse-

* Those who doubt this, should see what is done in many schools where the teacher takes pains about it. Even in the lowest rank, you can get *every* child to love books by tact and perseverance.

ment of the pewter-pot and the gin-glass. Undoubtedly much of the dissipation that goes on in beer-shops arises simply from the vacancy of the long evening to the uneducated working man. He has no "pastimes" to give wings to the heavy hours; and since human nature must and will have some kind of excitement, he betakes himself to that afforded by the public-house. Now it is an ascertained fact, that where pains are taken to give school children amusing books, the parents in many cases take delight in listening to them, or reading them; and thus the germ is found of "evenings at home" in the poor man's cottage, in its most satisfactory form. If one of the family reads aloud, and the others sit stitching and listening to the tale, we need not greatly fear the allurements of the beer-shop.

The principle on which all this rests, is simply that the truest way to get rid of evils, is not to hack at them, but to *choke them out*. To kill weeds, sow wheat. You

must turn up the ground indeed, and manure it, but then get in the good seeds, and trust to them to suffocate the bad ones.

This principle, that the way to get rid of evils is to supplant them, has another important application to our subject. We must set ourselves to drive out the gross pastime of drinking, by enticing the people to amusements that are at least harmless, and may be positively beneficial. It may be doubted whether the wise and good generally look upon amusement with the respect it deserves. It is rather borne with than sought out; allowed as better than low enjoyments, than encouraged as being a really good thing in itself. Now, the truth is, that to a man who has been hard at work all day, it is a matter of much importance that he should be enlivened and cheered in the evening by gentle excitement. It is a right good thing for him to have social pleasure, to have his eye or his ear feasted, and, if possible, that "his mouth should be filled with laughter." "*Desipere in loco*," is not only *dulce* but

utile. Indeed the fact that amusement is congenial to man, is a proof that it is intended for his good.

Our present reference, however, is to the effect of amusements in withdrawing the working-class from low indulgences ; and on this point much satisfactory evidence was laid before the Committee. At Birmingham, for instance, we are informed by one of the magistrates, that their are cheap concerts for the people every Monday evening ; that they are crowded, and are very beneficial in keeping the working people from the public-house. Mr. Balfour again says, “I have conducted five or six very large festivals in connexion with societies which do not allow any strong drinks at their amusements. One festival was held two years ago, for two days, at the Surrey Zoological Gardens, and we had, I think, 37,000 persons on each day. We hired the gardens, and it was a proviso that no strong drinks were to be allowed. We had all sorts of fireworks,

a band of music, dancing on the green, and other amusements of a harmless nature. They were principally attended by the working classes, and during those two days there was not an individual in a state of inebriation, though we did not break up till ten o'clock at night. And the manager of the Surrey Gardens said, 'that not even a flower had been displaced.' "

The Rev. F. Bishop, minister of the Domestic Mission in Liverpool, after commenting on the mischief done by concert-rooms, and dancing-rooms, where connected with public-houses, proceeds to say that there are Saturday evening concerts held at Liverpool, unconnected with any drinking-house, which are attended by immense numbers of people, and are very beneficial. "It is a common thing," he says, "for the mechanics, with their wives and families, making parties to attend them, and go home after them at half-past nine or ten o'clock." Such cheap concerts as these ought to be in every way encouraged; and, therefore we should

propose that any one might take out a music license on paying half - a - guinea, provided that he was not the keeper of any kind of public-house. If so, the license should not cost less than ten guineas ; for it is highly important to keep the amusements of the people apart from the sale of intoxicating drinks. And it would be desirable, that on a representation to the magistrates, they should be authorized to inquire into the character of the amusements provided by the holder of the license, and that if they should appear to be noxious and immoral, the magistrates should send for the holder, and warn him. If he neglected that warning, they might withdraw his license.

It would be well, too, if private persons would endeavour to stimulate the taste for music which prevails amongst the poor ; and by opening school-rooms, &c., for very cheap concerts, at once give it vogue, and at the same time keep off disorder. A clergyman (or layman) might keep the lads in a

parish very pleasantly together, after they had given up school, by assembling them once-a-week—perhaps round his own piano, to sing and chant with him, and afterwards to read some interesting story. Such intercourse between rich and poor would do good to both classes.

Lectures are greatly in vogue now-a-days, and are, we really believe, exceedingly useful ; but they will never reach the lower classes unless they are very simple, very playful, and are illustrated by pictures or other objects to please the eye or the ear. The working man's Educational Union has issued several series of superb diagrams, at a small cost, to aid such lectures, and the effect will be undoubtedly good. The Birmingham magistrate whom we have quoted before, states that it is the increased taste of the people for lectures and similar amusements, that takes a great many of them away from the public-houses. "I am told so," he says, "by police officers, who have a thorough knowledge of it."

The system of excursions into the country again is becoming so universal, that it requires no stimulus from us. We are aware that many persons look upon them with some degree of anxiety, thinking that people waste too much money upon them, and that they give rise to scenes of disorder. Undoubtedly some evil attends the good in this case, as in others; but we are convinced that the harm is greatly outweighed by the benefit. Such trips into the country promote the health and happiness of the poor, and also their intelligence; and divert them from the public-house. They encourage family affection;* for in such amusements the wife and children are almost always sharers. They are still more harmless with the public-houses closed on Sunday. From London it is easy for the working-classes to run down by railway or steamer to places expressly provided for them, but in many country towns there are no such outlets; and it has

* In Mrs. Gaskell's tale, called "Tibby Marsh," there is a beautiful account of such an excursion.

often filled us with surprise and regret, that so many country gentlemen and noblemen, whose parks adjoin the towns of England and Scotland, take actual pains to exclude their poorer neighbours from them. There are indeed many noble exceptions;—among which we may mention Lord Westminster's opening Eaton Park, close to the town of Chester; the Duke of Devonshire opening Chatsworth; Lord Ellesmere doing the same at St. George's Hill, by the Weybridge Station, one of the loveliest spots within twenty miles of London; Mr. Barclay of Bury Hill, allowing the Dorking people the free use of the hill in his park. Such instances are not uncommon. Still the base and selfish course of closing the park gates to all but the wealthy, is much too common;*

* A painful case of this kind, is that of the Duke of Cambridge shutting up Combe Wood—the favourite resort for so many years of multitudes of Cockneys. As he does not live there, and as he is paid £12,000 a year by his country, in addition to all his appointments, it seems hard. A foot-way is still retained, but woe to the man who moves off it even a few yards.

though to a man of ordinary feeling it would be more delightful to see the hard-worked mechanic with his wife and children, enjoying a ramble among the trees and the cattle, than to feel—Here are my five hundred acres, into which not a human being dares to come, “except on business !”

It may perhaps be said that it is disagreeable to have numbers of “snobs” running about one’s grounds and doing damage. But that they would do damage, if they felt that they were kindly treated, we deny. And as to the destruction of privacy, might not the park at least be thrown open when the proprietor is away, or perhaps on one evening in the week. But we are sure that the proprietor who has once tasted the pleasure of seeing his poorer neighbours in high enjoyment of his advantages, will not be sorry to sacrifice to them the privacy of a part at least of his grounds; especially if he lays out one corner as a cricket-ground or bowling-green, and another for quoits or such harmless games.

But perhaps the most important measure that a proprietor can adopt for the welfare of the cottagers on his estate, and for the lessening of drunkenness, is by providing allotments* for the poor. Nothing is more beneficial to them in every way; nothing tends more to make them contented, and comfortable, and thrifty; and no amusement is more fascinating for their children, than the cultivation, in their leisure hours, of their plot of ground. It is an unfailing source of interest for their minds, as well as of vegetables for their dinners. And happily it pays the landlord admirably, both by lowering poor-rates, and by the large rent which the peasants are glad to give. It has already spread widely through many parts of Britain; but still is far from being universal.

How much difference is produced in a village by a careful interest in the welfare of the people, is well illustrated by Mr. Balfour in his important evidence. He was

* The best amount is one-third of an acre, but it ought to be as near the cottage as *possible*.

employed to take moral stock, so to speak, in two country places ; one of which had been neglected, the other cared for. In the former (a village in Bedfordshire) the females were in a very demoralized state, and a large number had illegitimate children ; sixteen out of twenty of the women were opium-eaters, and a fearful state of ignorance and vice prevailed. In the latter, Luton, also in Bedford, and a great place for straw-bonnet making and plaiting, and therefore liable to unusual temptations, there was a “ high state of morality among the females,”—only three illegitimate children in the poor house, out of a population of 14,000, and the people temperate. This gratifying state of things he expressly refers “ to the provisions made in a religious and scholastic point of view,” viz., the schools, places of worship, libraries, missionaries, savings banks, &c. He especially remarks on the thrifty nature of the working men. “ There is a building society, and it has had a very good tendency, as it has everywhere, in creating a saving habit

among the poor. The more they save, the less they will go to drinking houses.”

This last remark is of moment. Undoubtedly it is one of the surest ways of raising the moral tone of the working classes to teach them to accumulate ; because it tends so much to give them *comfort* instead of *debauchery*—to make them thoughtful, and to induce self-control. Much is done for this purpose. Building societies, savings banks, &c., are spreading everywhere ; and a new movement has been growing in the last four or five years in favour of penny banks in schools. One with which we are acquainted, established in a school in a very low part of London, but open to any adults as well as to the children, has been in existence for three years, and has already enrolled four thousand different depositors. Though the deposits are often called out, they are soon replaced ; and meanwhile, instead of having been lavished on drink, they have been accumulated till enough was gathered to buy a pair of shoes, a Sunday coat, a neat gown, or pay

for a trip into the country ; all of which go some way towards the elevation of that lowest class, who avail themselves of such a provision.*

Employers of labour, whether masters with their servants, or manufacturers and others with their men, may do a great deal to promote habits of saving, by urging it strongly on them when paying their wages, and undertaking to deposit their savings for them. In one of the London breweries no less than £12,000 has been laid up in the brewery savings bank, by the working men alone, in addition to their benefit club;† but this result has been attained by pains on the part of both the partners and of the clerks at the head of the various departments.

One potent and harmless engine of amusement is already in the nation's hands, but is allowed to go to rust in a somewhat reckless way. We refer to the Museums, scattered

* In this bank no interest is given, except 6d. a year upon each clear sovereign.

† *Fraser's Magazine*, Nov. 1854,—“ London Stout.”

all over the land, but above all to the British Museum. It strikes us as one of the most singular instances of the "follies of the wise," that an institution which is managed by four-and-twenty of the best and cleverest men in England, and is backed up with the wealth of the nation, is yet placed under such strange restrictions. Think of such a source of innocent amusement, formed too at a vast expense, being only open to the public three days a-week, and these only from ten till four or five! What should prevent museums from being thrown open at all hours, from nine every morning till ten every night, except one day in the week for cleaning? In fact, if they must, from official obstructiveness, be idle 150 out of 168 hours of the week, it would be far better that their few useful hours should be in the evening than in the day-time; for all the collections, but especially those of sculpture, (such as the Nineveh and Elgin marbles in the British Museum,) would look more splendid by gas-light; and every one could go in the evening, while not one person

in a hundred can go during the working hours of the day.* And while the hours ought to be more attractive and very much more useful, if full explanations were attached to each object of curiosity, concerning its history or habits, so that it might become in fact a starting point for information and instruction; whereas now, it is a mere *object*, “and it is nothing more.”

The great importance of better dwellings, improved drainage, and supplies of air and water, for the promotion of sobriety, as well as of health, is beginning to be clearly understood. It is a great misfortune that the Model Lodging-House Company has hitherto only paid a dividend of one-and-a-half per cent. on its capital; for if the enterprise could have been so conducted as to return a clear six per cent., there is no reason why ten or twenty millions might not have been invested in that useful speculation. We think

* It is said that there might be danger of fire; but surely only the grossest negligence could cause any such risk, if gas were laid on through the building.

its promoters have too much set themselves to surround their tenants with every comfort; whereas, it would be better to secure mere ventilation, water, cleanliness, and separation to ten thousand families, than several rooms and conveniences to five hundred. We are convinced that such lodging houses would pay a fair return if they were managed with economy; and till that is the case, they never will spread far and wide through our great towns.

We should gladly dilate, if space allowed, upon the various methods that are at work at the present for the spread of religion amongst the working classes; for assuredly we look to these as among the surest instruments for promoting sobriety, as well as all the other virtues. But we can only remark, generally, that if the drinking class is to be reached, these means must be of an *aggressive* character. That class must be sought out in the bye-ways and lanes, *and compelled to come in*,—by Scripture-readers, city missionaries, out-door preaching, ragged

churches, and so forth. Building splendid churches is a very useful work, but the same money would go still further were rooms taken and fitted up in all the most beggarly parts of our great cities, and men of homely eloquence employed to give addresses in them every Sunday, and on one or two evenings besides. What we want is a more *retail* system of distribution, to carry religion like bread to an easy distance from every door, and, as it were, hold it up before the eyes of the populace.

We have only one more suggestion to make, and it has already been acted upon in Manchester with much spirit and success. It is, that those interested in the welfare of the poor should everywhere form local associations, for inquiring into the state of public-houses and beer-shops, and for watching their conduct. Not only would the publicans be made cautious if an eye were thus fixed on them, but the police would receive that stimulus without which our best legislation is vain.

Such, then, are some of the ordinary practical means, which, in our opinion, statesmen and private individuals might adopt to abate drunkenness in the British isles. And now a concluding word about Teetotalism.

There exists in many quarters a feeling of dislike to Teetotalism. It would root up the use, it is said, in order to remove the abuse of stimulating drink. Some object to it, because they think it substitutes low and material motives for the higher ones, that ought to conduct to sobriety; and others view it with dislike, because they think its results can only be temporary.

Whatever weight may lie in these objections, there is one not ineffectual reply to them. Multitudes of drunkards have become sober men by means of the pledge, who probably could not have been reclaimed in any other way. We must have material facilities before moral influences can begin to work—and that is just what the pledge affords. It arrests the drunkard in his career, and

gives him the opportunity of listening to the voice of reason and conscience. As to the alleged exaggeration, unquestionably the best thing for a man to do, who cannot resist the temptation to take too much, is to take nothing at all. So insidious a fiend is drunkenness, that he who parleys with it is undone. Nor is there much substance in the objection, that the teetotaler uses low motives where high ones ought to bear sway. Providence has kindly given great force to the influence of public opinion upon man, and why should we not use the weapon which has thus been placed in our hands?

When men associate themselves in bands to resist a certain vice, they as it were organize the force contained in the wills of all, and bring the aggregate to bear upon each. Each member is so much one with the body to which he belongs, that partly from sympathetic feeling, partly from the direct dread of what his brethren will say, his will is stayed upon theirs, till it has grown strong enough to stand alone. Is this a moral

influence which a wise man would cast aside as unworthy and deleterious? The real defect in Teetotalism is, that it is often the child of excitement and fanaticism, and is apt to die if not nursed by influences of that class. But this is so far a defect, which it has in common with every other special and one-sided effort for the good of the poor. They must all languish if their promoters be not kept steadily in earnest. One element in them that without doubt tends to the decay of Teetotal Associations, is, that they are essentially negative not positive. The members say, *We will not* do this, whereas all vital energy arises from saying, *This we will* do. We would suggest, that such associations should in all cases become benefit, or clothing, or coal, or shoe clubs, as well as teetotal associations; and the comforts thus secured by the members would give respectability to such bodies in the eye of their neighbours. We fully believe that Teetotalism may thus be made an engine of real usefulness, if taken up by the clergy

and other persons of influence, and worked with enlightened vigour. It is the Maine Law in its best form, when men *of their own accord* combine to protect themselves from temptation, to which single-handed they must fall a prey.

That Teetotalism, whether sound or not in theory, has already done good work, is proved by the extraordinary results produced by it in Ireland—"The falling off in the consumption of spirits in that country in the year 1840-1841, is," says Mr. Porter, "one of the most remarkable events of the day. It resulted entirely from the efforts of one man, the Rev. Theobald Mathew, a Catholic clergyman, who availed himself of his power of influencing his fellow-men to produce a sudden change in the habits of vast numbers, reclaiming them from the vice of drunkenness and its accompanying evils, to an extent which nothing short of the fact itself could induce us to think possible." In the five years, 1835-39, the number of gallons of spirits charged with duty for home con-

sumption in Ireland amounted to fifty-eight millions, or eleven millions and a half per annum. In the five following years, when Father Mathew's mission had taken effect, the number of gallons amounted to thirty-one millions, or six millions and a quarter per annum, being a decrease of *five millions per annum* ! And the blow thus struck still retains a great part of its force, as it would seem ; for in the five years ending in 1852, the number of gallons has amounted to thirty-seven millions, which is still short of the first amount by more than twenty millions, being a decrease of four millions per annum.*

We conclude, earnestly commending the suggestions thrown out in the previous pages to the consideration, if not to the adoption, of our readers. We are face to face with the most prolific source of sin and misery in our

* Nor did these effects arise from greater evasions of the law. In the first five years we have mentioned, there were 15,800 such evasions detected by the police. In the second five years there were but 9,500. In the last there were but 4,900.

age. Let us not be misled by a spurious humanity to deal with it softly. The evil is mighty. The remedies must be strong. But we feel about Parliament, what a certain lady once felt about her lord,

“ Yet do I fear thy nature,
It is too full o’ the milk of human kindness,
To catch the nearest way.”

In truth, the real responsibility rests ultimately with the public. The gales must blow off the “*popularis aura*,” or the Legislature will not have the courage or the vigour, perhaps hardly the right, to rid the people of a yoke from which they show no zeal to be set free.



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